4.

THE CERTAINTY OF SALVATION To Them who Dye in the LORD.

A

SERMON,

PREACHED

At the FUNERAL of the Right Honourable,

GEORGE Lord DELAMER;

AT

BODEN,

In the County-Palatine of CHESTER:

September the 9th. 1684.

By *ZACHARY CAWDREY*;
Rector of *BARTHOMLY*, in the said County-Palatine of *CHESTER*.

LONDON, Printed for *Peter Gillworth*, Book-seller in *New-Castle*, in *Staffordshire*; and *James Thurston*, Book-seller in *Nantwich*. 1684.

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TO THE

RIGHT HONOURABLE AND PIOUS LADY, ELIZABETH Lady DELAMER.

Madam;

THough the time, allowed me to prepare for the bearing that part I ſuſtained at the Funeral of your Honoured Lord, was but ſhort (that worthy Perſon, to whom that Province was firſt committed, falling ſick ſome days before the ſolemnizing of it) yet the Deference I bare to the Memory of that Great Good Man, and the hopes of being ſerviceable to the Glory of God, and the Good of ſome who might be preſent in ſo numerous an Auditory, prevailed with me to attempt the Diſcharge of it as well as I could.

And it ſeems, ſome favourable Auditors of that plain Sermon, then preached (which your own Retirement through Sorrow, did not permit your Honour to hear) have given you that account of it, that your Honour judges it may be of

use and benefit to others to read, to excite them to live in the Lord, that they also may dye in the Lord, and be eternally happy.

If therefore, when your Honour shall have read this Discourse your self, it shall appear to your pious Judgment, likely to be further useful to that good end, for which I preached it, and your Honour now desires the publishing of it, I humbly submit it to your Honours pleasure and disposal. And as I shall follow it with my Prayers to God, that it may prosper to the encouragement of humble and pious persons who shall read it; so also shall I beg of him, in whose sight the death of his Servants is precious, that he will build up a lasting Monument to the Memory of your Pious Lord, by causing his Lordship that now is, and the rest of his Generous Off-spring, always to imitate this their great Domestick Exemplar; that so your Honour may still be a Naomi, Ruth 1. 20. *and that the Remainder of your Days may be blessed in them, as your many Years have been, wherein you lived with your most excellent and pious Consort.*

MADAM,

I am Your Honours

Most humble Servant,

ZACHARY CAWDREY.

THE CERTAINTY OF SALVATION

To them who dye in the Lord.

REV. 14. 13.

And I heard a Voice from Heaven, saying unto me, Write, Blessed are the Dead that dye in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their Labours; and their Works do follow them.

IT is an Article of the common Creed of all Mankind, that it shall be far better with pious and vertuous Persons, and far worse with the vicious and ungodly, after this Life, than it can possibly be whilst they are in the Body. For it is generally believed, that this present Life is appointed by God, the Supream Judge, to be the time of Trial and Probation, wherein Men work out for themselves either Eternal Salvation or Damnation. It was such even to *Adam* in *Paradise*.

Now, if we enquire into the Riſe of this common Perſuaſion (at leaſt, as to the firſt part of it; about the future happineſs of thoſe who are eſteemed good Men) we ſhall find that it is not Natural Reaſon which, in its Conſequences, draws Men into this Belief: For Reaſon will eaſily convince a conſiderate perſon (who ſhall ſet himſelf to weigh things ſeriouſly and wiſely) that Humane Nature is ſunk into a ſtate below the degree which was due to it according to the ſcale and diſtances of the Creatures from one another, and is fallen from its primitive temper, to affect and do things very Brutiſh, and unbecoming a Rational Being. And ſeeing this proneneſs to unſeemly Actions and Affections is found to be common to all Men of all Ages and Climates or Places, it cannot be reaſonably conjectured how this Degeneracy of Humane Nature could have come into the World, but by the Miſcarriage of the firſt common Parents of all Mankind.

Beſides, it is plain to every Man who reflects upon his own Life, that he himſelf hath actually ſinned, both frequently and heinouſly, againſt the In-written Law of his own Conſcience.

So that no Man's Reaſon can ſecure to himſelf, that God, the Righteous Judge, will advance him to Bliſs hereafter, ſeeing he hath come ſhort of the Glory of God, his Maker (*Rom.* 3. 23.) which ought to be the great end and deſign of every Man.

So that though Reaſon can evince the Immortality of the Soul, and that God will judge the World in Righteouſneſs, according to their Works, and conſequently, can prove that an Hell and ſtate of Torments doth abide the notoriouſly debauched and wicked perſons, yet cannot Reaſon prove that there remains an Heaven, or ſtate of Bliſs for any, ſeeing all Men are Sinners.

From

From whence then comes it to paſs, that men of all Religions; Heathens, Mahumetans, Jews and Chriſtians, have imbibed a Belief, that certainly there is a Reward for the Righteous; and that after this Life, the Pious, the Juſt, the Loyal, the Temperate, the univerſally Kind and Obliging, and who delight in all other holy and humble perſons, ſhall enter into Peace and Bliſs? If I be able to judge, there can be no other Riſe of this common Belief and Hope, but the Tradition univerſally carried down, from the firſt Fathers of Nations, to their Poſterity; whom their Parents inſtructed, that though Mankind, by the Miſcarriage of their firſt Parents, was fallen from their primitive Innocency, and had forfeited all Right to Happineſs, as well as the fallen Angels had done, according to the Law, and firſt Covenant of their Creator; yet God condeſcended to make a New Covenant with Man in his lapſed State, through the Mediation of that promiſed Seed of the Woman, who, by having his Heel bruiſed (by ſuffering the Curſe due to our Sin) ſhould break the Serpent's head, and defeat the deſign of the fallen Angels, who aimed at the univerſal deſtruction of all Mankind. And in that Covenant God promiſed alſo, through the Interceſſion of the promiſed Seed, to accept graciouſly of the ſincere, though imperfect Services of Men, and to reward them with an eternal Happineſs. So that in every Nation, they that feared God, and worked Righteouſneſs ſhould be accepted with him, *Act.* 10. 35.

And this Patriarchal Creed, about the efficacy of the Propitiation of the promiſed Seed (the Chriſt) to aboliſh the guilt of Sin; and the prevalency of his Interceſſion, as Mediator of the New Covenant, to make accepted the Services of ſincere and humble Penitents, was not only carried down by Catechetical Inſtruction to all the Families of the Earth, but they were taught alſo to make a Confeſſion of

that Faith, and to profeſs that Hope, by the offering of Sacrifices, till the promiſed Seed ſhould come to be actually offered as a Propitiation for Sin, and to eſtabliſh that New Covenant, and the gracious Promiſes of it, in and through his Blood. Which Covenant was indeed, as to the Acceptance of God's infinite Mercy, eſtabliſhed from the firſt moment that the Promiſe was made to *Adam*. And ſo Chriſt was a Lamb ſlain from the beginning of the World; not only in the Type of Sacrifices, but in Divine Acceptance, and in the acting of Faith by the Saints of all Ages.

But this primary intention of Sacrifices, as repreſenting the Atonement to be made by the promiſed Seed, and the Acceptance of our Services through his Interceſſion, was ſoon loſt, and the Tradition about their Significancy was ſoon corrupted, and they became univerſally abuſed to Superſtitious and Idolatrous Services.

Yet ſtill God, in his infinite Mercy to Men, and for their encouragement in Vertue and Piety, ſecured that part of the Tradition uncorrupt, *That to them who by patient continuance in well doing ſought for Glory, and Honour, and Immortality, God would give Eternal Life*, Rom. 2. 7.

But becauſe Vertue was always envied, and many times perſecuted (and eſpecially it was ſo, after that Religion came again to be exerciſed upon the Genuine Patriarchal Principles revived in the Evangelical Doctrine) God, for our encouragement, was pleaſed to confirm that Article of our Faith [*about the happineſs of holy Men after death*] by ſeveral Revelations from Heaven, which were after recorded in the Writings of the holy Prophets and Apoſtles. And of that ſort is the Theme aſſigned me for my preſent Diſcourſe: *I heard a Voice*, &c. For this Text was therefore commended to my Meditation, becauſe it was the laſt Scripture which this Noble *Bergan*, this learned and pious

Lord

Lord had ſet down under that Head, [*The Certainty of Salvation.*] It being his pious cuſtom, not only daily to ſearch the Scriptures, and meditate on them; but alſo to refer the Scriptures to their proper Subjects; that they might be of ready uſe to him on all Occurrences.

The Poſition, or Doctrine of this Text is the more to be obſerved, Firſt, becauſe it is the foundation of all Religious Actings and Sufferings (for every one that cometh to God, or is a Proſelyte to his holy Fear and Love) muſt believe that he is, and is a Rewarder of thoſe that diligently ſeek him, *Heb.* 11. 6. And Secondly, Becauſe it is not only the Dictate of the Holy Ghoſt to the inſpired Pen-man, but commanded by a Voice from Heaven to be recorded: An Angel ſpeaking articulately in and with a Clap of Thunder to St. *John*, to write it. Inſtances of the like Voice we have in ſeveral places of Scripture; particularly, *Mat.* 3. at our Saviour's Baptiſm; and *Act.* 9. at St. *Paul*'s miraculous Converſion.

I have ſeen three Books in Quarto, *writ by his Lordſhips own hand, wherein the Scriptures are thus diſpoſed methodically under their proper Heads, very judiciouſly; being eſpecially, Collections of ſuch as tended to the confirming of his Judgment in the Doctrine of the Goſpel, or encouragement of his heart in the practice of Repentance, Faith, Charity, Heavenly-mindedneſs, &c. And ſome alſo, as they did occur, for to juſtifie the Uſages of the Church of* England, *againſt both Popiſh and Phanatical Criminations.*

The Doctrine it ſelf to be recorded is not barely propounded, but confirmed by all the Methods that Reaſon or Diſcourſe doth admit; namely, by Teſtimony (*Thus ſaith the Spirit*) and by Arguments artificial, drawn from the moſt clear (to pick that of the Cauſes;) *They may*, or *do reſt from their Labours, and their Works follow them* to be rewarded; a tranquillity or undiſturbedneſs of ſtate, and an enioyment both of reflex and direct pleaſure being neceſſary to make up compleat Bleſſedneſs.

Position. So now then our Theme or Position to be discourſed on is this, *That it is evident both from the Teſtimony of the Spirit, and the moſt cogent Reaſons, that they who dye in the Lord are from thenceforth bleſſed.*

But before I purſue the Proof of it from the Arguments in the Text, I muſt explain the meaning of the Terms denominating the Subject of all the three Propoſitions in the Text; namely, *They that dye in the Lord:* for in every one of the Propoſitions, that is the Subject: They who dye in the Lord are bleſſed; They who dye in the Lord reſt from their Labours; and They who dye in the Lord have their Works to follow them.

Qu. *What is it therefore to dye in the Lord?*

Anſw. He dyes in the Lord, who at the time of his death is found under that temper of Spirit, and the exerciſe of thoſe Graces, which do evidence his Implanting into Chriſt by Grace, and his Acceptance with God in Chriſt, through his Mercy, in the New Covenant.

But to make this more clear, we muſt explain who it is that lives in the Lord: and that I may do ſo, I muſt ſet down what Reſpects and Relations Chriſt ſtands in towards us, according to God's Appointment in the New Covenant.

1. Chriſt therefore is appointed by God in the New Covenant, to be a Propitiation and Atonement for Sin, through his Blood and Meritorious Sufferings; that on the account of them, God might pardon the returning Penitent, without any diſhonour to his Soveraign Government of Men and Angels.

2. He was appointed alſo to be the Mediator of a New Covenant, in whoſe hand all the Promiſes thereof are eſtabliſhed: All the Promiſes of Pardon, Peace, Grace and Glory are *Yea and Amen* in him, or through his Blood or Death;

Death; confirming that New Teſtament, or Covenant.

3. Chriſt is alſo appointed by God to be the Head and Fountain of new ſpiritual Life and Power to Mankind, who by the Fall of *Adam*, had loſt all power to do good, and promote their own Happineſs, as well as the Devils and damned Spirits had loſt the ſame; but, *It pleaſed the Father that in Chriſt ſhould all fulneſs of ſpiritual power dwell*, Col. 1.19. And *He is that true Light which lighteth every man that cometh into the World*, Joh. 1. 9. And, *Of his Fulneſs we are to receive Grace, and Grace for Grace*, Joh. 1. 16.

4. Chriſt is appointed alſo to be the High Prieſt, in and through whoſe Interceſſion, our ſincere, though imperfect Services are accepted.

5. And he is appointed alſo to be *the Firſt born among many Brethren*, in and through whoſe Purchaſe and Title we are to be adopted to the Inheritance of Eternal Glory.

6. Chriſt is alſo appointed to be *the Firſt Fruits of them that ſleep*, to conſecrate our Bodies to a Reſurrection, by his riſing again.

Thus is Chriſt to us a Propitiation, a Mediator, an Interceſſor, an Head and Root both of Grace, and Adoption of Bodies and Souls to Glory.

But to whom is he effectually all this?

The Goſpel tells us, he is ſo to them, *who exerciſe Repentance towards God, and Faith towards him, our Lord Jeſus Chriſt*, Act. 20. 21. *Who are conſtant in mortifying of their Luſts*, Rom. 8. 13. *Who have devoted themſelves ſincerely to God's Glory*, 2 Cor. 5. 15. (that is) who have reſolved to do or ſuffer any thing which may promote the Knowledge, Fear, and Faith and Love of God, and of our Lord Jeſus Chriſt: And who exerciſe univerſal Charity towards all Men (even Enemies) with ſpecial delight in all holy and good Men, 1 *Cor.* 13. 1. And laſtly, Thoſe who

make

make God's Favour in Christ Jesus here, and Communion with him in a Vision of Peace hereafter, the Inheritance and Happiness which they chuse and desire before all things, both in this World, and in the World to come, *Psal.* 73. 25. and *Gal.* 6. 8. These, I say, these penitent, believing, mortified, devoted, charitable, and heavenly-minded persons are (according to the Conditions of the New Covenant) *in Christ*, so as to receive from him the Benefits of Justification, Peace, Increase of Grace, Acceptance in their Duties, and Adoption, and Resurrection unto Glory.

So then they who persevere in the Exercise of those Graces of Repentance, Faith, Devotedness to God's Service, &c. to the end of their days, these dye in the Lord: they dye with a Right and Title (according to the terms of the New Covenant) to that Crown of Glory which Christ hath purchased; and as a Righteous Judge, will give unto them at that day, the day of death.

A second Term to be explain'd is this (*From henceforth*) ἀπ' ἄρτι: which is an *Epocha*, or Date; and to me seems best fixed at the death of the Saints.

So that the sense is, They who dye in the Lord are blessed from the very Instant of their death, without any suspension of their Happiness through the sleep of their Souls, or on account of their passage through, or stay in Purgatory, or any other middle state intervening betwixt the bodily Life and the Happiness of departed holy Souls.

This plain sense is both agreeable to the Scriptures, and seems to be the sense of the Church of *England* about this Text, in that she appoints it to be read at the Interment of the Dead. So that I shall cleave to this plain sense, waving all critical Enquiries after any other; though I am not ignorant that some Expositors begin this Date from the ceasing of Persecution for some time under the Emperors

rors *Trajan*, *Antoninus*, or ſome other mild Heathen Emperors. Other Expoſitors fix it from the renewing of Perſecutions under *Decius* or *Dioclesian*, or other bitter Perſecutors. Others again fix it from the time of ceaſing Perſecution under the Emperors, or *Rome*-Heathen, till the Renewal of Perſecution again under *Rome*-Papal. But though Expoſitors thus differ about ſome critical Notes of time, yet they all agree that at their death the Saints are happy. I ſhall therefore ſtick to that ſenſe.

Thirdly, I muſt explain what are the *Labours*, from which they who dye in the Lord are ſaid to reſt.

I anſwer, All Conditions which are burthenſome to the inward or outward Man, to Body or Soul, are Labours. Such therefore are Sickneſs, Pain, Loſs, Reproach, Diſappointment, Baniſhments, Impriſonments, Tormenting Deaths: Such alſo are thoſe paſſions of Fear, Anger, Sorrow, Envy, Inordinate Deſire, Suſpiciouſneſs and Anxiety of Mind: Such alſo are all Compaſſions and Sufferings in Soul for the Miſeries of others, whether our private Friends and Relations, or our Country, or the Church of God. Add to theſe, Chriſtians being ſubject to Temptations, either to ſin, or to doubt of God's Mercy to their Souls, are Labours alſo. I ſay, all theſe, both Sufferings, Paſſions, Compaſſions and Temptations are Labours.

Here therefore I ſhall, before I come to handle the main Propoſition, ſpeak a little to two other Truths here ſuppoſed; and they are theſe:

Firſt, That even good Men, who live in the Lord, do not, till they dye in the Lord, reſt from all their Labours.

Secondly, That bad Men, who do not live in the Lord, and conſequently, cannot dye in the Lord, ſuch do not reſt from their Labours when they dye; but the bitterneſt of their Labours follow them, even beyond the Grave.

First, That good Men have not a Rest from their Labours on this side the Grave. It is true that Faith and Patience do much correct the malignity and bitterness of their Sufferings; but even the best of God's Children have their Labours here. For, Who can doubt but it is a labour and burthen, even to a good Man, to be under pining sickness and pain, to be subjected to the persecutions of slanderous Tongues and Pens, to be deprived of their Estates, Liberty or Country? Who doubts but that Anger, Sorrow, Fear, and Anxiety of Mind are yet a greater burthen and labour, if a good Man, in his weakness, falls under the impression of any of them? So also it is no small burthen, when Friends are miserable or disobliging. What a great part of a good Man's heart and bowels are carried away by the loss of a dear *Joseph*, the Imprisonment of a *Simeon*, the Ravishment of a *Dinah* or *Tamar*, the Incest of an *Ammon*, or the Rebellion of an *Absalom*? What a burthen of heart to good Men are their sorrows and fears for the Church of God, through the divisions of Brethren, and the Contentions of a *Paul* and *Barnabas*, or through the Apostacies of some, eminent for Profession of Godliness to either damnable Errors, or rending Schisms, or downright Prophaness and Debaucheries? Such labours and sufferings also to a good Man are their fears and sorrows for the Land of their Nativity suffering, or like to suffer through Wars, Famine, or Pestilence. And lastly, What a labour and burthen is it to a good Man to be assaulted with inward Corruptions, or outward Temptations; and to wrestle and combat with his spiritual Adversaries, and his own Doubts?

Now there are few or none of these, but may be put into the Inventory of most, or all good Men. So that they may well say to their own Souls in the Language of the Prophet; *Micah* 2. 10. *Arise ye, and depart; this is not*

your

your Rest, for it is defiled. So that no pious perſons ought to reckon it a mark of God's diſpleaſure or rejection, if they ſuffer here, and have not an Heaven upon Earth; ſeeing all holy Men, who have gone before them to Heaven, were made perfect by Sufferings; and ſo alſo their Sufferings may be inſtrumental in the hand of God's Spirit, to prepare them, and make them meet for the Inheritance of the Saints in Light.

The ſecond Propoſition here ſuppoſed is, That bad Men, even when they dye, do not reſt from their Labours. They are no more free from Sufferings on this ſide the Grave, than good Men are: their Sickneſſes and Pains be as ſharp and vehement; their Bones being full of the Iniquities of their Youth, *Job* 12. 11. their Children may be rebellious; as *Sennacherib* had *Adramelech* and *Sharezer*; or they may dye ſoon, if they be hopeful, like *Jeroboam*'s *Abijah*: Their Names and Reputations may be torn in pieces by their black-mouth'd Fellow-ſinners; and they uſually are highly tormented with fears and anxiety of Mind, and with rage and envy at other Men. But one of the chiefeſt torments of wicked Men on this ſide Hell is, their indignation againſt the Servants of God; againſt whom they being exceedingly mad and outragious, their Breaſts are made thereby Neſts of Hornets or Serpents, which continually ſting and torment themſelves, though they are the Tormenters; they raging, becauſe they cannot break the faith and patience of the Saints. Add to all theſe, that their very ſinful pleaſures carry ſo much of pain of Body, and impairment of Health, and of torment of Mind, through diſappointment in them, as out-weighs all the ſuppoſed pleaſure of the Sin. Add to this, the horrour of their Conſciences, and a fearful expectation of fiery Vengeance to come upon them. This is the portion of thoſe that hate

God; and well were it with them, if all this misery of theirs might expire with their last breath: but woe, and alas; the bittrest sort of these labours follow them to Hell, and constitute a great part of it: There God lets loose upon them those furious passions, which are at once, both their sin and torment: They are given over to the most outragious and implacable hatred against God; and though they know they are miserable because they hate him, yet, through the impotency, and violence of their rage, they cannot so much as desire to be reconciled to him. We find, even upon Earth, weak and passionate persons to be subject to the like impressions, when they are peevish, and angry with their Betters, though they find that their very anger is exceedingly fretting and galling, and that also it is contrary to their interest to maintain that unequal Contest with their Superiors; yet they cannot bring down their stomachs, to desire Reconciliation: such is the rage of the Reprobates against God; but their's is far more vexatious and tormenting, than ever the passions of any peevish Child, or Woman, or other weak person was to themselves on Earth. And though upon Earth, the Wicked have the helps of common discretion, natural patience and toleration, and the interposal of diversions, to abate the sharpness of their passion; yet in Hell they shall have none of these assistances and restraints; but the torrent of their rage against God shall run with that impetuous violence, as to fill their Souls with unexpressible spiritual pains and torment. Add also, that then shall be let loose in them a most furious and implacable anger and rage against the Devils and their fellow-damned in general, who shall hate and rage against them reciprocally: but especially, their indignation shall be against their Fellow-sinners; those whom they either seduced, or by whom themselves were

seduced

ſeduced into thoſe courſes of Sin, that led them into deſtruction; and all their endearments of drunken Cups, and wanton Embraces, and other mutual Careſſes in their Sins, are then turned into the bittereſt hatred, and ſpitting (as it were) Fire and Brimſtone in one another's faces, becauſe they did mutually ſeduce, and were ſeduced into thoſe ſins which brought them into that place of torments. Oh, that Brethren in Iniquity would conſider this, that Hell will turn their ſinful kindneſſes into mutual deteſtation and rage againſt one another! But though Anger and Rage are a torment, that no Tyrant on Earth ever found out the like; yet there are other paſſions then let looſe upon them, no leſs tormenting: Such is their envy againſt God, and his Eſſential Glory and Bliſs; their envy alſo at the bleſſed ſtate of the Angels, and all the glorified Saints of God; but eſpecially, at thoſe whom they themſelves perſonally hated, deſpiſed, ſlandered and perſecuted on Earth; whom they ſhall then know to be exalted to Glory and Happineſs: (As the rich Man, *Luk.* 16. 23. who would ſcarce vouchſafe half a Look on Earth towards poor *Lazarus*, ſave that of contempt and ſcorn, lifting up his eyes in torments, ſaw *Abraham*, and *Lazarus* in his boſom, enlarged in the pleaſures of unconceivable love and delight.) Add yet further, the remorſe and gnawing of wicked Men's own Conſciences; thoſe Worms that never dye. Add alſo their vexatious ſorrow, together with their anguiſh, and ſenſe of their pains, with the utmoſt tenderneſs and reſentment, without any aſſiſtance of natural Courage, or philoſophical Conſiderations to abate it. And to all theſe may be added alſo, their fears of new torments, of new effects of Divine Diſpleaſure; together with the deſpair of

See the fifth Chapter of the Book of the Wiſdom of Solomon, *excellently deſcribing this part of the miſery of the Damned.*

of ever coming out of that Prison, or shaking off those Chains which hold them in the utter Darkness; there is weeping, and wailing, and gnashing of teeth.

So that we see that those vexatious passions of Anger, Envy, Sorrow, Fear, &c. which make the lives of wicked Men miserable upon Earth, shall follow them to Hell in the highest Paroxisms, and most vexatious bitterness; besides what other ways of tormenting them, God shall then think fit to draw forth against them. Oh, that Men would ponder and consider these things, and, knowing the terrours of the Lord, be admonished to flee from the Wrath that is certainly to come! The consideration of which may well make our thoughts run into that Meditation of the Psalmist, *Psal.* 119. *v.* 118, 119, 120. *Thou hast trodden down all them that err from thy statutes; for their deceit is falshood: Thou puttest away all the wicked of the earth like dross, therefore I love thy testimonies. My flesh trembleth for fear of thee, and I am afraid of thy judgments.*

Having thus made my way clear to my main Position, by a brief Consideration of these two other supposed in the Text; That the Godly, on this side the Grave, do not rest from their Labours: and That the Wicked, neither in this World, nor that to come, have Rest, (*There is no peace, saith God, to the wicked,*) I proceed to handle that great Article, which a Voice from Heaven commanded to be recorded; namely, That it is witnessed by Divine Testimonies, and confirmed by the most cogent Arguments, That those who dye in the Lord are from thenceforth blessed. The Divine Testimony is dispersed all over the holy Scriptures, this being the very end of penning them: *Rom.* 15. 4. *That we, through patience and comfort of the scriptures, might have hope, a lively hope of this glorious inheritance, incorruptible, undefiled, that fadeth not away,*

away, reserved in heaven for us, 1 Pet. 1. 4. I shall therefore cite only two or three Scriptures confirming this Doctrine, That those who dye in the Lord are thenceforth blessed. By the inspired Prophet *Isaias*, the Spirit saith this, *Isa.* 57. 1, 2. *The righteous perisheth* [dyeth] (so is the *Caldee* Paraphrase) *and no man layeth it to heart; and merciful men are taken away, none considering that the righteous is taken away from the evil to come: He shall enter into peace, they shall rest in their beds, each one walking in his uprightness.* The same Spirit speaketh so also by the inspired Apostle, St. *Paul*, *Rom.* 2. 6, 7. *God will render to every man according to his deeds; to them who by patient continuance in well doing, seek for honour, and glory, and immortality, eternal life.* So again, in that remarkable place, *Gal.* 6. *v.* 7, 8. *Be not deceived, God is not mocked;* (μυκτηριζεται, in the middle Voice) God doth not mock or delude the Expectancies of his Servants) *whatsoever a man soweth, that shall he also reap: For he that soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the spirit shall of the spirit, reap life everlasting.* And our Saviour told the Saint-Thief, he should that day be with him in Paradise, *Luk.* 23. 43. But the Spirit not only witnesses this in the Records of Scripture; but in the hearts, and by the mouths of his dying Servants. Attend at the Stakes of the Martyrs, ready to ascend in their fiery Chariots, and crying out, *Come, Lord Jesus; come quickly: I desire to be dissolved, and be with the Lord.* Or hearken at the Death-beds of other Saints, who, with old *Simeon*, cry with their last breath, *Luk.* 2. 29. *Lord, now lettest thou thy servant depart, according to thy word, in peace.* Or as it is, 2 *Tim.* 4. 7, 8. *I have fought the fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a Crown of Righteousness, which the*

Lord,

Lord, the righteous Judge, ſhall give me at that day (the day of his departure which, *Ver.* 6. he ſaith, was at hand.) All theſe give abundant teſtimony to this truth. In ſhort, All the triumphal expreſſions of dying Saints (whether Martyrs, or others) declaring their aſſured hope of Bliſs, amongſt the Spirits of other juſt Men made perfect, upon their Diſſolution, are but the Ecchoes of the Teſtimony of the Spirit in them, ſealing to them the Aſſurance of their immediate Entrance into Life everlaſting.

But this Truth is yet further evidenced from the Arguments of the Text; *They reſt from their labours, and their works follow them.* The firſt Argument runs thus; They that reſt from their Labours are bleſſed: but thoſe who dye in the Lord, reſt from their Labours; therefore they are bleſſed. That reſting from Labours, and things burthenſome to Body and Soul, but eſpecially, thoſe burthenſome to the Soul, makes Bleſſedneſs, is the Senſe of all wiſe Heathens, as well as Chriſtians.

Seneca *de Tranquillitate.* Plutarch, Περὶ εὐθυμίας.

Seneca writ a Book about Tranquillity of Mind, and *Plutarch* another of the ſame Subject, to ſhew that Happineſs conſiſted in undiſturbedneſs of the Soul or Spirit: and they both give directions how a wiſe Man might attain that ſtate of a quiet Spirit, in the midſt of the confuſions of his outward condition. Their directions are, ſome of them, very good and rational, but not of virtue enough to work the Cure they pretend to. There is one Chriſtian Direction ſurmounts them all; namely, this; *Truſt God's Goodneſs in all things, and ſubmit to God's Wiſdom and Faithfulneſs in all things, to cauſe all to work together for good, according to his Promiſe in Chriſt Jeſus,* Rom. 8. 28. But however, hence it is evident, theſe Heathen judged that a reſting from Labours, at leaſt, thoſe of

of the Soul would make a bleſſed ſtate. And *Epicurus* thought, that much of the Happineſs of the Gods conſiſted in their Reſt, and quiet Receſs from the buſsles and confuſions of the World below. And indeed, it muſt needs be the common ſenſe of all Mankind, that reſt from labours makes a bleſſed ſtate: For who can think but that it is a bleſſed condition to be free from Pain, Sickneſs, Tortures, Reproaches, tormenting Paſſions and Compaſſions; and the reſt of thoſe Labours which I ſhewed, that even good Men are ſubject to in this Life. And now, then, that the departed Saints do reſt from theſe Labours, is ſufficiently proved, in that the All-knowing Spirit of Truth here affirms it: For the Spirit not only ſaith, They are bleſſed, but ſays alſo, They are therefore bleſſed, becauſe they reſt from their Labours. But that they do reſt from their Labours may alſo be made out by Diſcourſe and Reaſoning: For firſt, They that are departed in the Lord, having laid by their Bodies, are ſecured from all impreſſions that were made upon their Souls, by the means of their Senſes, and Members of their Body, they cannot be ſick, or pained, or weary, or hungry, or feel Cold or Heat, or be wrought upon by any Engine of Torture: From all theſe ſorts of Labours therefore, the ſeparate Souls of the Saints muſt needs reſt. Next, as to Reproaches and Slanders; they affect us not in the Body, further than we hear and know them; and if we do hear them, yet the teſtimony of our Conſciences diſarms falſe Reproaches and Slanders of their Stings: Nay, even juſt Reproaches falling upon a good Man, through ſome ſcandalous act of Sin, doth not ſharply afflict him when he doth repent; for the ſhame for his ſin will ſit light, where the ſorrow for his ſin ſits heavy. And further, where a Sinner's Repentance is evident, none will reproach him for his ſin,

but Fools and Villains. And if a good Man, even in this Life, is thus secure, in a great measure, against Reproach, much more safe is he in the other World, in his separated state: for, as all the flatteries of surviving Friends and Admirers arrive not at the knowledge of the Damned, nor abate or alter their misery, no more do all the Libels and Satyrs, or other lying Invectives, thrown after good Men departed, ever reach to their knowledge, much less can they impair their joys, or disturb their blessed tranquillity.

Nay, the very memory of good Men's sins (of *David*'s Adultery and Murder, of St. *Peter*'s Denial of his Master, and the like) which were repented of upon Earth, are not recorded in Heaven: God removes their transgressions from before his own face; and other Saints, if they knew them upon Earth, cannot possibly upbraid them, they all being possessed with the Contemplation of God's infinite Mercies in Christ Jesus, who had pardoned and saved themselves, and other penitent Sinners.

The next sort of a good Man's Labours, are those which arise from Temptations to sin, or to doubting of God's Mercy. But first, the Saints cannot possibly sin in Heaven, not only because there will be nothing to tempt them to it, but also, because, knowing God perfectly (according to their capacity) they must needs love him perfectly: and consequently, they cannot sin against him: And, they loving God perfectly, cannot possibly doubt of his love to them; seeing the highest effect of the Divine Love to us is this, to give us to love him, and delight in him.

Now then, there remains nothing but tormenting Passions and Compassions, which we before put into the Inventary of good Men upon Earth: but none of these can follow them to Heaven.

For

For first, Anger cannot enter into that Kingdom of Love, because, they who love him that begets, must needs love them that are begotten of him, 1 *Joh.* 5. 1. When therefore two Saints meet in Heaven, who, on account of different Opinions or Practices (consistent with true Faith in both the Litigants) were highly angry with one another upon Earth, they will each rejoyce in the Salvation of the other, and each love other as himself, and will bless God, that he was to each of them a more just and merciful Judge, than they were to one another upon Earth.

Next, No fear can enter there, where God's Truth, Power, Wisdom and Goodness are all engaged for the Security of our being eternally blessed.

It is no less impossible, that Envy should follow a Saint to Heaven, to torture him there, who was, in a great measure, a stranger to it here; seeing even here, God is the Portion of Believers; and they who have God for their Inheritance, find no reason to envy the Lot of others, being assured, their own is the best Portion. But besides, consider that every one of the Saints in Heaven hath the full Inheritance: the Church there, is a Church of the First-born of God: Every one is an Heir to the whole Kingdom, and filled with all the Fulness of God, *Ephes.* 3. 19. according to the Capacity of every one. For such is the nature of the Enjoyments of spiritual Objects, that every Man may have all: So that one Saint's knowing and loving God perfectly, hinders not, but that another, yea, ten thousand times ten thousand may know and love him perfectly, without any Desalcation from the Portion of one another. And further, consider that all the Saints having entirely resigned their Wills to the Will of God, and being perfectly well pleased with all his Appointments and Assignments; and withal, loving other Saints even as themselves,

ſelves, it is impoſſible that Envy ſhould enter amongſt them; for the only Roots, on which Envy can grow, are a quarrelling with the Will of God, and not loving our Neighbour.

Laſtly, No ſorrow, either for themſelves or others, can diſturb the Inhabitants of the *Jeruſalem* which is above: For, How can they ſorrow, who have all they can deſire, and delight eternally in the ſtate they do enjoy? Nor can the Saints grieve on the account of others, ſeeing all pleaſeth them, which it pleaſeth God to order for his own Glory: So that for what the ſtate of their Friends on Earth is, they are not ſollicitous; knowing, that that infinite Wiſdom and Goodneſs, which it is their delight to contemplate above, ruleth all things, both in Heaven and Earth.

Nay, the very Reprobation of wicked Friends and Relations will not affect the Saints, who do delight that God's Juſtice and Holineſs are glorified as well as his Mercy.

And withall, the Love of God ſo entirely poſſeſſes the Saints, that it extinguiſheth the Love of wicked Friends, as the powerful ſhining of the Sun puts out a Lamp or Candle.

Hence then it appears, they muſt needs be bleſſed who dye in the Lord, ſeeing they reſt from all their Labours; both from outward Sufferings, and inward Temptations, and from all tormenting Paſſions and Compaſſions: There remaineth therefore a Reſt for the People of God.

But there is another Argument alſo, in the Text, to prove the bleſſed ſtate of departed Saints; *Their works do follow them.*

But that the Argument may ſhew its force, we muſt enquire what ſort of Works do follow them?

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I answer, First, Their sinful Works do not follow them who dye in the Lord; they being absolved from the Guilt of them, by the Propitiation of the death of our Saviour Christ. So that there is no Condemnation to them that are in Christ Jesus, *Rom.* 8. 1.

How far the remembrance of our own sins and sinfulness may abide with us in Heaven, I cannot say; only, I do confidently believe, that no more of that Remembrance shall remain with us there, than shall cause us to admire and adore the infinite Patience and Long-suffering of God to us on Earth, and to delight our selves in that sweet reflection upon the Divine Goodness.

The Works, therefore, of the Saints, that follow them, are their good Deeds, done according to God's Law, as the Rule; and by his Grace, as the Power; and in Obedience and Love to him, as the Motive; and for his Glory, as the End. And of this sort are all Acts of Piety, Faith, Repentance, Mortification, Loyalty, Charity, Justice, Temperance, and other Christian Graces.

These follow the Christians, to be judged and rewarded.

But by what Law are they to be judged? Not by the Law of Works, given at our Creation; not according to the Estimate, which God's Rectoral Justice passeth of the Actions of Men and Angels, as he is the Maker and Ruler of them; (for the best Works of the best Men, being thus judged, would be reprobated and condemned.)

The Works therefore, of the Saints follow them, to be judged by the Law of Faith, by the New Covenant, by the Book of Life mentioned, *Rev.* 20. 12. Out of which, together with the Books of their Consciences, the Dead are judged according to their Works; that is, according as their Consciences do bear Testimony of their Evangelical Obedience, or of their Neglect of it, they stand or fall

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at the Ban of Divine Juſtice. The Law of which Book of Life is this, That if the heart be ſincere, as to the aim and end, with a ſingle eye deſigning God's Service and Glory in our Undertaking; and if the matter of the Act be according to God's Command, then, though there be a failure in that full intenſeneſs of the Affections that ſhould have accompanied the work, or in the exactneſs and regularity of ſome circumſtances of it: which failure is cauſed through an unaffected or unallowed inconſiderateneſs, or through ſome other weakneſs; yet being done, I ſay, with a ſincere heart, it is (being weighed in the Ballance of the Goſpel) a good work; it is accepted by God in Chriſt Jeſus, and accounted to the Saints for Righteouſneſs, and ſhall be rewarded. This is plainly proved from that Promiſe, *Mat.* 10. 42. *He that gives a cup of cold water to a diſciple, in the name of a diſciple, ſhall not loſe his reward, ſhall have a diſciple's reward.* And ſo, *Matth.* 25. 21. The Servant that was faithful in the uſe of his Talents, was called to enter into the Joy of his Lord. And ſo again, *Mat.* 25. 41, Thoſe who cloathed, fed and viſited Chriſt in his poor Members, are by Chriſt invited, as the Bleſſed of his Father (as thoſe approved by his Father) to inherit the Kingdom prepared for them from the beginning of the World.

We may obſerve the different manner of dating the ſetting out the Reward of the Righteous, and the Reward of of the Wicked. The Wicked (thoſe on the left hand) are bid, *Go, ye curſed, into everlaſting fire, prepared for the Devil and his Angels*; into the Hell which was appointed by God, immediately upon the ſin of the Angels, which was committed before the ſin of Man; probably, before Man's Creation, or the Creation of any part of the viſible World: But the Saints (thoſe on the right hand) are called to enter into the Kingdom prepared for them from the beginning

ginning of the World; that is, from that very inſtant wherein God condeſcended to make a new Covenant with fallen Man, in the promiſed Seed, the Seed of the Woman, *Gen.* 3. 15. For that phraſe (*From the beginning of the World*) points directly to the time of making that new Covenant in *Paradiſe*; and on that account, Chriſt is called, *A Lamb ſlain from the foundation of the World*, Rev. 13. 8. That new Covenant is in that Verſe called, *The book of life of the Lamb ſlain from the foundation of the World*; it containing the conditions of life and Happineſs, ſetled in the Mediation of the Lamb, the Lord Jeſus; and confirmed in his Blood, from the beginning of the World.

So then, when God made that new Covenant; promiſing in Chriſt Acceptance of Men's ſincere, though imperfect Obedience; then, I ſay, he appointed and prepared for them, not a Return into an earthly *Paradiſe*, but an entrance into an everlaſting Kingdom, into an Eternal Life, *even for all thoſe, who by patient continuance in well doing, ſeek for honour, and glory, and Immortality*, Rom. 2. 7.

We may obſerve further, that the New Covenant was ratified and eſtabliſhed by God's Mercy, in the promiſed Seed, *Gen.* 3. 15. in his ſentencing the Serpent, and before he paſſed Sentence on *Adam* and *Eve*: And therefore, in the ſentencing of them, we hear of nothing of either ſpiritual or eternal Puniſhments pronounced againſt them; but there is denounced only ſuch temporal miſeries, and a temporal death, as do indeed declare God's Anger againſt Sin; but withall, may, by the Grace of God in the New Covenant, redound to our ſpiritual and eternal Good: On which account, St. *Paul*, 1 *Tim.* 2. 15. ſaith, that *The child-bearing woman, notwithſtanding her pains in child-bearing, ſhall be ſaved*, διὰ τῆς τεκνογονίας, *through that promiſed birth of the Saviour of the world, if ſhe continue in faith*: For

the

the παλιγγενεσία relates not to every Woman's Child-bearing, but to the famous Birth of the promiſed Seed (as I, with ſubmiſſion to the Godly Learned, do judge.)

So then, when Chriſtians, through Grace, perform the Obedience of the new Covenant in Repentance, Faith, Self-denial, Heavenly-mindedneſs, Charity, and the reſt of Chriſtian Duties, God accepts of them in Chriſt Jeſus, and will reward them: therefore their Works following departed Saints to be rewarded, they who die in the Lord are bleſſed.

And yet the Argument concluded not ſtrongly, unleſs that Reward be, and make up compleat Bleſſedneſs. But that it doth ſo, is evident from *Rom.* 2. 7. *God will give to them, who by patient continuance in well doing, ſeek for honour, and glory, and immortality, eternal life:* And *Gal.* 6. 8. it is affirmed, that *They who ſow to the ſpirit, ſhall of the ſpirit reap life everlaſting.*

Now, this Life everlaſting, which is the portion of the Saints, that it may be a compleat and perfect Happineſs, muſt be, at leaſt, thus qualified.: In it, the Saints muſt not want any thing that they ſtand in need of, or deſire any thing, but what they have, nor ever come to diſtaſte or loath any thing they do enjoy, nor fear the loſs of what they are poſſeſt of, nor envy the portion of any other who partake that ſtate with them, nor yet deſpiſe any that are their Aſſociates in that bleſſed Inheritance: I ſay, the meaneſt Saint cannot envy the higheſt Angel, nor can the higheſt Angel deſpiſe the meaneſt Saint. For Reaſon it ſelf will evince, that it cannot be a perfect Life and Happineſs, where there is want of ſomething we do need, or longing for ſomething we have not, or a loathing of what we once ſavoured, or a fear of loſing of what we enjoy, or a ſcorning, or an envying of thoſe who are our Companions

nions in the ſame ſtate: But thoſe Evils of Want, Longing, Loathing, Fear, Envy and Scorn being removed, it cannot be, but the Reward of the Saints muſt amount to Fulneſs of Joy, and Pleaſures for evermore. Oh, the infinite Mercies of God in Chriſt Jeſus, who accepts of the ſincere, though imperfect Services of holy and humble perſons; and thus highly rewards them!

But if we yet further enquire what Object it is, that being thus enjoyed, ſets us above Want, Longing, Loathing, Fear, Scorn and Envy?

I anſwer, It is God himſelf, communicating his own glorious Perfections to the Knowledge and Contemplation of the Saints and Angels, in that excellent Light of Glory, wherein they ſee him face to face, *1 Cor.* 13. 12. and ſee him as he is; *1 Joh.* 3. 3. By which Knowledge, ſo clear, and ſo glorious, the Saints and Angels are wrapt up into the moſt intenſe and fervent love of him, and delight in him, that it is poſſible for Creatures of their degrees to receive.

And ſeeing the Eſſential Happineſs of God himſelf appears to be his Comprehenſive Knowledge of his own Glorious Eſſence and Perfection, and the Eſſential Love of, and Eternal Complacency in himſelf (for there is not a more excellent Being than himſelf for him to contemplate, nor a more lovely Being than himſelf for him to delight himſelf in.) Hence, I ſay, our coming to that bleſſed Enjoyment of him, is called, *Matth.* 25. 21. the Entring into the Joy of our Lord, we coming to enjoy God, whom himſelf enjoys, and to enjoy him by Contemplation and Love, which is the way of God's own Eſſential Enjoyment of himſelf, as far as we can apprehend.

Thus God is the Portion of his People, and the Inheritance of his Saints. The Works, therefore, of thoſe who

dye in the Lord, following them, to receive so high a Reward, through God's Mercy in the New Covenant, confirmed in the Blood of his blessed Son; it must needs be, that they are eternally blessed.

And that this honourable and pious Person, whose Funeral Rites have called this great Assembly together, is now arrived at that Reward, and Crown of Evangelical Righteousness, is, I suppose, the persuasion of all persons present who knew him, and who believe that there is a Reward for the Righteous.

But, considering that when a great and good Man dyes, something of the Panegyrick is required, to make up the *Justa*, and compleat his Funeral-Rites (*David* himself made a Funeral-Oration at the Interment of *Abner*, 2 Sam. 3. 33.) I shall say something of that kind, as well as I am able; but still being careful of this, that I may not, by Commendation of the Dead, give any just Offence to the Living; nor by false Praises of the Deceased, lay a Snare for the Feet of Survivors, as is too oft done. I will therefore say nothing, but what I knew, or have unquestionable Testimony for it.

Concerning the Family, of which, this Noble Lord was lately the Head, you all know, it hath sent forth its Boughs unto the Seas, and its Branches to the Rivers, *Psal.* 80. 11. most Families of Quality in this County, and many also in other Shires, having mingled their Blood, by Marriage, with that of *Dunham*.

Himself joyned in Affinity, with two great and ancient Families of the Nobility; first that of *Lincoln*, then that of *Stamford*; who justly esteemed a person of such accomplished Endowments, of such eminent Moralities and Intellectuals, a Son in Law worthy their desire and choice.

From

From his Youth upward, he profeſſed and practiſed ſerious Godlineſs, mixed with Humility and Charity, and devoid of Affectation, Cenſoriouſneſs, or Partiality.

He viſited his Cloſet frequently every day for his private Devotions, and withdrew for that good work, even in the greateſt throng of Buſineſs; and in his very Journeys, ſought out ſuch Privacies as befitted thoſe ſacred Breathings: which ſhewed, that it was Affection, not Cuſtom, which carried him to that pious Retirement.

His Family was daily called, at due Periods, to Religious Worſhip; himſelf and his pious Lady joyning therein, when Health permitted.

He conſtantly, when he was in health, attended the Publick Service of God, according to the Order of the Church of *England*, by Law eſtabliſhed; of which Church he lived and died a pious Member.

He uſually came to publick Worſhip with the firſt, and ſtaid till all Offices of the ſame were celebrated, if any, beſides the common and ſtated parts of it, were to be tranſacted, as Baptiſm, or the Euchariſt, joyning devoutly in them. In *London*, he received the Communion Monthly, at *Covent Garden*-Church, if he was able to go thither; humbly kneeling at the Rails before the Altar, or Communion-Table.

It was his misfortune, when he was young, to be ſeduced with the plauſible pretenſions of the Artificers of our late Troubles: But he ſoon ſhewed the integrity of his heart, by his early withdrawing from them, when he diſcovered the miſchievous deſigns of thoſe who had drawn upon their Soveraign.

But, as if that Seceſſion from them had been a ſmall Expiation of his Error, he, upon the firſt hopeful opportunity, adventured his Life, Fortunes and Family, in the

Service of our Royal Soveraign, whom God long preſerve.

And this he did not only upon truly Loyal and Monarchical Principles, without admixture of any By-deſigns with the Service of his Prince; but alſo by the Warrant of an expreſs Commiſſion from his Sacred Majeſty, conſtituting him Commander in Chief of all the Forces raiſed, and to be raiſed for His Majeſty's Service, in *Cheſhire*, *Lancaſhire* and *North Wales*. Which Commiſſion I have ſeen and read; it being exemplified under his Majeſty's Royal Signet, and Sign Manual: Dated at His Majeſty's Court at *Bruxels*, *Aug.* 9. 1659. in the eleventh Year of his Reign.

With him then joyned many primitive Loyal Cavaliers, and many Loyal Converts: ſome of both ſorts, I believe, are here preſent.

And the Riſing of him, and of you (Noble and Loyal Sirs) with him in this County, gave the firſt warm and invigorating Spring beam to the Froſt-nipt Loyalty of the Nation. For, the Tyrannical Uſurpers cunningly exciting many of the Loyal Party, by the Artifices of falſe Brethren, to make ineffectual Attempts againſt their too well fortified Uſurpation, did, upon the diſcovery of them by their Decoys, cut them off, by bloody and mercileſs Executions. Which, though it abated not the Zeal of the Royal Party, yet it rendred many of them ſo mutually jealous, that they durſt ſcarce in ſecret communicate their loyal thoughts and deſires to one another.

But the Riſing of this Noble Lord, and of you (Generous Sirs) in *Cheſhire*, unlock'd the boſom, and opened the mouth of every Loyal Subject to his Neighbour, to own the Royal Cauſe again with Courage and Confidence, and gave the whole Nation boldneſs to declare their longing for *David's* Return. Inſomuch,

Insomuch, that one of the bloody Regicides said with Indignation, *That Sir* George Booth's *Rising in* Cheshire *had again conjur'd up that old Monarchical Spirit in the Nation, which he feared would never again be suppressed; and for that, he must dye without mercy.*

And undoubtedly, he had done so, as the gallant *Montross* did in the like Circumstances before, if God had not wonderfully prevented. So that this Noble Lord, and his Loyal Fellow-Soldiers (even the Regicides themselves being Judges) triumphed over the very Heart and Principles of Rebellion.

And that His Sacred Majesty had this gracious sense of this Attempt, is evident, by the Honours, and other Favours he accumulated on this Loyal Convert.

And that it may appear that I speak not without Warrant, I have transcribed out of his Lordship's Patent for his Barony, His Majesty's gracious and ample Testimony of that honourable Engagement. The words are these;

Idem Georgius, *summis Majoribus nequaquam virtute Minor, crudelissimo Patris nostri Augustæ Memoriæ Parricidio, necnon nostro miserrimo longoque exilio, sævisque Regnorum Calamitatibus barbarâ & inhumanâ Regicidarum crudelitate mancipatorum gravissimè affectus; singulari in Nos amore in ruentem Patriam memorabili pietate impulsus, incredibili virtute, Rei Familiaris Vitæque, summo cum periculo, coactâ fidâ & Nobili Fortium Virorum Manu è Comitatibus* Cestriæ & Lancastriæ *Arma sumpsit, Nos Regnis, Nobis Regna redditurus. Quibus Ausis ingentibus licet tunc temporis ceciderit, restaurationis tamen Nostræ tam fœlicis, tamdiu exoptatæ, Ansam præbuit.*

The same George, *no way inferiour in Vertue to the chiefest of his Ancestors, being deeply affected with the cruel Murder*

der of Our Father of blessed Memory, and with Our own most deplorable and long Banishment, and with the heavy Calamities of Our Kingdoms, enslaved by the inhumane Cruelty of the Regicides; and being drawn by singular love to Us, and by memorable piety towards his sinking Country, having with wonderful Courage, and the greatest hazard of his Life and Fortunes, gathered a Loyal and Generous Band of valiant Men, out of the Counties of Cheshire *and* Lancashire, *took up Arms, designing to restore Us to Our Kingdoms, and Our Kingdoms to Us. In which Heroick Attempts, though he then failed, yet gave hope, taken for our so happy, and so desired Return.*

Having been thus large in this part of his Character, I will be the briefer in the rest.

I shall not need to mention his Domestick Vertues.

It is known to all about him, that in the faithful and affectionate Conjugal Love betwixt him and his pious Lady, God set forth a worthy Example to this profligate Age, how sacred the Matrimonial Bands are to those who fear God.

As God blest him with a numerous Issue (for all whom he made an honourable Provision before his death) so he educated them all with that pious Care, as if the Fate and Honour of his Family was imbarqued in every one of them single.

Towards his Servants he was so just, that he not only gave them all their due Expectances, and more, as to Temporals; but caused them to be constantly instructed in the things belonging to a better Life.

Towards his Tenants (according to the Hereditary Vertue of his Family) he was one of the best of Landlords; under whose Benevolent shadow, many hundred Families

Families did reſt, and enjoyed comfortable and plenteous Subſiſtencies.

The freedom alſo of his generous Hoſpitality, and of his Alms to the Neceſſitous, have rendred his Memory bleſſed: And ſo alſo hath his Charity towards all Men; with his ſpecial delight in all the pious, humble, loyal and peaceable perſons known to him. And no leſs eminent was he in his Mercy towards Enemies; not only forgiving thoſe who attempted his Life and Fortunes, and putting them into his Prayers, but doing them ſignal and ample Kindneſſes, overcoming their Evil with Good.

In the long and ſharp Pains and Sickneſs, which cut ſhort his Pilgrimage, he ſhewed ſuch compoſed Patience, as no bare Philoſophical Principles (though he was well verſt in the choiceſt of them) could poſſibly have produced; but it evidenced it ſelf to be the Genuine Iſſue of the Grace of God, in a Will wholly ſubmiſſive, and reſigned to the pleaſure of his Soveraign Lord and Maker, and ſtill truſting his Wiſdom, Mercy and Faithfulneſs in Chriſt Jeſus, to cauſe all to work together for good to his immortal Soul.

So that we have, upon all accounts, good ground to hope that he is entred into that Kingdom of Peace and Purity, where every Saint and Angel loves God more than they love themſelves, and God loves every Angel and Saint more than they can love themſelves; and every Saint and Angel loves others, even as themſelves: and ſo they have as many Joys as they have Companions.

It muſt needs therefore follow, that all Labours are then removed, all Tears are wiped away, all Deſires ſatisfied, all Wants ſupplied, all Temptations excluded, and all Graces perfected; and the Glorified Saints have the perfection of Holineſs, and the fulneſs of Happineſs, through the Excel-

Excellency of the Knowledge and Love of God, their M
ker and Saviour, and in mutual Complacency in one a
ther, and rejoycing over one another in the Lord.

This is the Portion of those who live and dye in t
Lord.

*Therefore (my beloved Brethren) be ye stedfast, unmov
always abounding in the work of the Lord; for as much
ye know, that your labour shall not be in vain in the Lor*

Rev. 1. 5, 6. *To him that loved us, and washed us fr
our sins in his own Blood, and hath made us Kings and Pri
to God, even his Father; to him be Glory and Dominion
ever and ever.* Amen.

FINIS.